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INTERNATIONAL BIBLE STUDY.

February 12th, 1882.—*Leviticus* XXIII.33-44.

The Jews are still at Mt. Sinai, receiving the instructions by which they are to be governed during their future national existence. They are now told about the third annual festival which they were to keep before the Lord. It pleased God that they should regard him as specially resident in the tabernacle, or the more permanent temple that would succeed it; to obviate in some degree the disadvantages connected with so exclusive a manifestation, the Jews were all required, all who could, to assemble three times every year at the dwelling-place of their God. One effect of this gathering would be the recognition of their oneness as a nation. We do not need to imagine the feeling of joy and mutual interest with which they would thus renewedly greet one another in the sacred place where their God and King was pleased to dwell, for we have it plainly indicated in the records. We are to bear in mind that the Jewish system was a theocracy, and that God himself proposed to be their King. If they had not been lacking in faith they would have rejoiced exceedingly in the thought of having no King but God himself, and would have come up at the stated periods as to the court of their great and glorious King. "The feast of tabernacles," or more properly "the feast of booths" (*Succoth*) was to commence on the 15th day, or day of the full moon, of the seventh month, *Tisri*. The corresponding period with us varies from the middle of September to the middle of October. It lasted seven days and was followed by another day, a day of holy convocation. During this festival the people built booths or temporary habitations which they threw up for the occasion, and were thus reminded of the fact that God had brought them out of Egypt into the desert where there were no houses or permanent abodes and where they had to protect themselves as they best could from the sun by day and the dew by night. People get so enslaved to their conventional habits of life that they are not able to conceive of life apart from these; and it is a good thing to be made to realize our dependence on God for all blessings and home privileges and conveniences. This festival came after all the harvests of the year had been gathered in, and the people had for the moment no field duties. And we must remember that God designed his people to be for the most part agriculturists. As we mentioned previously there is some reason to believe that these three festivals were not only commemorative but prefigurative, of the nature of prophecy. The Feast of booths was remarkable for the great number of sacrifices demanded. On the first day and every day through the week there were to be two rams and fourteen sheep; besides these there were to be on the first day 13 young bullocks; on the next day, 12; next, 11; next, 10; next, 9; next, 8; next, 7. On the eighth day there were to be one bullock, one ram and seven lambs; altogether in the eight days, 191. It may not be easy to say whether some particular truth was desired to be set forth by the daily diminution in the number of bullocks. Looking at the festival as prophetical of what should be in the last days, we would infer that there would be abounding iniquity calling for an extraordinary exercise of faith in the great propitiation. There seems to be a reminiscence of this festival in the seventh ch. of Revelation, where the great multitude that had come out of the great tribulation and made their robes white through the blood of the Lamb, have palms in their hands, a custom connected with this feast. We are not to consider this festival as commemorative of the forty years spent in the wilderness because God did not intend that, and would not take it into account in giving the laws from Sinai; but as commemorative of the wilderness life necessarily connected with the migration from Egypt to the Mt. Sinai and thence to Palestine.

"And ye shall take you on the first day, the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days." 40. The people were to arm themselves with branches of trees, with their foliage on them, palm trees, olive trees, myrtle trees, willows, whatever might be procurable. It must have been a striking and pleasant sight, a whole people moving about with branches of various trees, like a garden or forest on the move. We are told that the whole creation groaneth and is in pain waiting for the manifestation of the sons of God, when it shall be delivered into the glorious liberty of the children of God; and in one of the Psalms that speak of the latter-day glory we read: "Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh to judge the earth." Ps. xcvi. When man fell, then nature fell, for nature was made subject to man, and it has been under the cruel necessity for 6000 years of serving one who is not serving God. Made subject to man, it is made subject to vanity. The feasts of the Jews spoke in the first instance of the deliverance that the nation experienced out of the hands of their enemies, and like the rest of the Jewish institutions, looked forward to the more glorious deliverance of mankind from the thraldom of sin.

WEEKLY REVIEW.

—The last year witnessed an unexampled developement of the external trade of Bombay. The opening up of new lines of railway communication with the north of India, might have been expected to enhance very considerably the commerce of this port, by furnishing facilities for the transport of products from the interior; but the enhancement has gone far beyond what any one would have anticipated. The cotton exports have exceeded the average of many years by 25 per cent; the trade in seeds has more than doubled; while the exports of grain were more than *ten times* what they have been for years past. Instead of an average of 43,200 tons, we had last year 462,500 tons shipped hence for foreign ports. This is an astounding increase. In a sense this must be for the pecuniary advantage of this country. There is just one point however, that we would like to be clear about. This grain is sent abroad because it will command a higher price in other countries than in this. Does this mean that the people of this country, being too poor to buy the better class of grains, are obliged to content themselves with the poorer? Or are the supplies now sent abroad, those that would formerly have been hoarded up for times of famine? If so, will it not go hard with the people when the next famine breaks out?

—The Ameer to whom we have made over the government of Afghanistan, is beginning to show that he feels at home in the position so dearly purchased for him, by indulging his sanguinary temper and slaughtering all who fall under his displeasure. This temper of his was perfectly well known while he was yet a great way off from Cabul, and it appeared to us that it was running a very great risk to make over the government of the country to a person of such antecedents. Perhaps there is little to choose among these Afghan Chieftains. The more's the pity that the country had not the opportunity of trying what a better government would do for it.

—The last number of the *Lucknow Witness* contains the valedictory of the Rev. James Mudge, the gentleman who has edited it with so much ability and earnestness and—we may doubtless add—with so much profit to his readers. Mr. Mudge is a Missionary of the Methodist Missionary Society of America. Instructions have lately been received from the Directors of this Society forbidding Bro. Mudge or any other of its missionaries from editing the paper, "under pain of the entire forfeiture of his salary." If the directors are of opinion that an English religious paper published in British India should support its own editor, and leave mission money for objects more directly contemplated by the home Societies, we do not know that we should find fault with them. It is certain that that thing can be done, for the *Bombay Guardian* has done it for many years. The *Lucknow Witness* has repeatedly told us that it has more subscribers than any other religious paper in India. Well, it has had some advantages not enjoyed by others, one of which has just been stated, and another is the fact that it has been printed at a Mission Press. We certainly have never grudged the *Witness*

any of its subscribers and have been glad that so many were seeing so much good matter every week. Mr. Mudge has edited the *Witness* for eight years. He has the satisfaction of leaving the paper in competent hands. It is hereafter to appear at Calcutta instead of Lucknow, and is to be edited by the Rev. Dr. Thorburn. We take the following from Mr. Mudge's valedictory:

They make a great mistake who limit missionary work in India at the present day to preaching or teaching in the vernaculars of the country. English has already become, and is year by year still more largely becoming, the chief medium of communication with the best educated classes. And unless these latter are to be entirely neglected, given over a ready prey to the cheap infidelity which is so industriously circulated among them, some effort must be made on their behalf in the language which has for them the greatest attraction, the English. And that this is in the truest and highest sense real missionary work is evident also from the fact that several of the Missionary Societies have set apart picked men to engage in it.

—As supplemental to what we said last week about the Mormons we point to the remarkable fact that the book of Mormon on which their system professedly rests, gives no countenance to polygamy. A writer in the *N. Chr. Advocate* draws attention to the great mistake that is persistently made in speaking of polygamy as the most prominent feature in Mormonism. Polygamy, he says, was an after thought with them and was long preceded by treason, outlawry, avarice and love of power. It was foiste upon the people by the priesthood, asad special revelation, for the gratification of the lust inherent in such natures as had gathered around the Mormon faith. There is back of polygamy an agency, an almost invincible power that sustains and promotes it. This power is the pretended theocratic Government of the Mormons. The infallibility of the reigning power is thus established in the estimation of all who profess to belong to this theocracy, and, as in Romanism, any new dogma that is thought to be desirable can be promulgated with just as much authority as any thing in the word of God has.

—In the paper above referred to is a dissertation of the question whether Elijah, in fleeing when manaced by the wife of Ahab, was influenced by any lack of courage or of faith. The writer is evidently a zealous admirer of the prophet, and cannot bear for a moment the suggestion that Elijah failed in any feature of his ministry. When Jezebel issued her threat Elijah was disappointed and cast down, having anticipated that the effect of the glorious attestation of his mission furnished on Mt. Carmel, would be the confusion of those who had betrayed Israel into idolatry. We admit the disappointment; but we believe it was intended as a trial of his faith. Why should he not have faith to stand before Jezebel as he had done before her husband? The fact that she sent a messenger not to kill him but simply to announce her intention of killing him next day, showed that she wanted to intimidate him and cause him to flee, and every body in the place acquainted with the transaction would naturally put this interpretation on his flight, that fear had prompted it. In the great battle that he was fighting, discourgement *was* want of faith. God afterwards says to him in the wilderness, What doest thou here, Elijah? a question never addressed to him when he was at the brook Cherith or with the widow of Sarepta. But we note here a difference between the way in which men of mark are estimated in Scripture, and by modern admirers. Scripture is not concerned to show the greatness of man but that of God only. Accordingly, we find that those whom God raises up for the accomplishment of great things, are generally allowed to exhibit weakness in some particulars, that it may be made evident that they became leaders not by virtue of their own excellence but through the grace of God influencing and controlling them. Men are given to hero-worship and the author of the book entitled Hero-worship has not hesitated to take up for his gallery some of the men conspicuously mentioned in Scripture. But in almost every instance the sacred writers take care to let us into the secret of what the great man of God is by nature, that our faith may not stand in the wisdom or valour of man but in the love and power of God, available for men of all degrees. The only valour on which the Bible places a high estimate is that which is begotten of faith in God. The courage that proceeds from faith in one self, is of little account in the inspired records. The Apostle Paul confesses plainly that when he went to Corinth it was 'in weakness and in fear and in much trembling.' Men of natural courage do not need exhortations to courage; but the first chapter of Joshua shows how many exhortations he needed that he might not shrink from the burdens that Moses was laying down.

—The *Bombay Gazette* has begun the publication of a special edition of that paper for the Mofussil, to appear twice a week, Wednesday and Saturday, each number to contain all the literary matter and political and general news and telegrams contained in the three previous issues of the daily edition. This will no doubt be a convenience to many in the interior who do not find it convenient to meet the charge for the daily edition. The rates of subscribtion are Rs. 12 a year.

—The *Indian Chr. Herald* appears to be very much taken with Baboo Chunder Sen's anniversary Lecture recently delivered, finding in it almost all that Christians regard as essential. The following are mentioned as the principal positions of the minister of the New Dispensation:

These positions were:—1. That the doctrine of God the Father, standing by itself, does not, and cannot, solve the problem of human salvation. 2. That in order to the redemption of humanity, it was necessary for God to send his only begotten Son. 3. That Jesus Christ is *the Son of God*. 4. That Christ existed before He was born of the Virgin Mary. 5. That the life, and particularly the death of Christ, are the groundwork of the salvation of mankind. 6. That the soul must receive Christ, or there is no salvation for it. 7. That the Holy Spirit alone can help the soul to receive Christ. 8. That there is no wisdom, or goodness, or purity, apart from Christ. 9. That whatever of wisdom, of goodness, or of purity, was in Socrates, for example, it was derived from Christ. 10. That any so-called wisdom, or goodness, or purity, apart from Christ must be set down as "infernal." 11. That the only hope of India is in receiving Christ. 12. That the time has come for India to receive Christ.

Yet Mr. Sen does not, we believe, admit the truth of the miracles ascribed to Christ, or the resurrection (physical) of Christ, and in a Bengali Lecture since delivered to a still larger audience exalts Chaitanya as he had exalted Christ.

—Dr. Walter Smith, ministering to a Free Church congregation in Edinburgh, lately, at an ordination of office-bearers, said that the adherence demanded by the Westminster Confession and other "subordinate standards" was only "in so far as they agreed with the Holy Scriptures, the supreme standard." This explanation brought upon Dr. Smith the reproof of the Synod. The profession of adherence to the Westminster Confession is not *in so far as* that agress with Scripture, but *because* that Confession, in the estimation of these confessing, accords with Scripture. The question, what does Scripture teach? is answered by the Confession in their judgment. The course taken by Dr. W. Smith is probably a straw which shows the way the wind blows in some quarters, while the action of the Synod shows that the Church as a body will not recognize any laxer method of accepting the Confession. We suppose that many of those who adhere to the Confession intend by it that so far as they have gone in their scrutiny of the word, they judge that the Confession well represents the principal teachings of the book. In these days when Christians of all denominations are coming more directly and exclusively to the Scriptures for the knowledge of what God has revealed, it cannot be expected that any statement of doctrine, however ancient and honoured, should be allowed to dictate in the interpretation of Scripture. Allowing that the Spirit of God had much to do with the drawing up of the Westminster Confession or any other respected formulary of Chr. doctrine, it cannot be supposed that he would demit to such his inalienable right to guide the believer of the present day in his researches in scripture. With regard to this important and delicate question we take the following remarks from *Word and Work;* they seem to be judicious.

In their entrance on office ministers and elders solemnly avow their acceptance of the doctrines contained in that Confession, and pledge themselves to maintain these doctrines againt all opposing errors. If at any time thereafter they are compelled by conscience to reject any of these doctrines, their path of duty is at once clear and open. They may confess their change of mind, and plead in the Church courts in an orderly manner that the Confession of Faith should be amended. If they can succeed, by an appeal to Scripture, in proving that the statements contained in the Confession are either insufficient or incorrect, it is competent for the Church to revise and readjust its authosized standards. But if. on the other hand, they fail to establish their case, and to convince their brethren, they can leave the Church and seek communion elsewhere. Of course it may be painful to break old associations and to forego worldly advantages; but, then, the path of duty is not always pleasant. It must be remembered also that, if preachers have their rights, the people have their rights likewise. Liberty of conscience is conceded so long as it does not interfere with the liberty of conscience which equally belongs to others. A liberty of conscience claimed by the few, and chiefly exercised in treading under foot the conscientious convictions of the many, is surely not one which the friends of true liberty are likely to advocate and support! Nevertheless it has become fashionable among the self-styled advocates of freedom to assert with much intolerant warmth the right of every preacher who departs, however widely, from the doctrines he has vowed to proclaim and defend, to inflict his perverse

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and unwelcome opinions upon congregations and communities who heartily disapprove them. Would it not argue a truer appreciation of right and liberty if they claimed protection for the people, whose rights and liberties are endangered by the restlessness and recklessness of these preachers?

—The Rev. R. Stothert of the Free Ch. Mission, Bombay, has received intelligence of the death of his brother, the Rev. Jas. Stothert. The deceased was at one time connected with the church of Rome, but died, we are happy to say, in the faith of his fathers, and was buried besides the graves of his ancestors in Dumfries. The Rev. J. Paton, well remembered in Bombay and other parts of India where he was chaplain of the Church of Scotland, officiated on the occasion. Many prayers were answered in the peace and hope that brightened the last hours of the deceased.

—Our readers are aware that a Memorial was presented to the Supreme Government, through the Bombay Govt. last year, signed by a large number of missionaries and others, asking that the laws relating to Marriage and Divorce as applicable to converts to Christianity, might be reconsidered. One of the amendments asked for was this: "That a woman, married in childhood, who has never cohabited with her husband, should, twelve months after her conversion, be entitled to obtain a divorce, if her husband has married another wife or entered into open cohabitation with another woman." A number of cases sadly illustrating the need of such a modification of existing laws, were cited in the Memorial. Government did not however think there was sufficient ground for re-opening a matter of such delicacy. A case has been this week decided by Justice West in the Bombay High Court, which very strinkingly shows the necessity of some further legislation in the matter. A Mr. Hemingway, employed by the contractors, Messrs Wells and Glover, formed a connection with a Hindu girl. She had been married to a man named Duttoo at the age of six, but had never lived with him. She was afterwards converted to Christianity and baptized by Dr. Wilson, and was then married to Mr. Hemingway, and in time became the mother of eight children. Lately Mr. H. wanted to be free from the engagement, and offered her money to leave him, which she would not accept and she instituted a suit for a judicial separation. For the defence, Mr. H. pleaded that his marriage with her was invalidated by her previous marriage in infancy. Duttoo, the Hindu to whom she had then been given, appeared in court and denied all knowledge of her. He was living with another woman, we should mention, at the time that his reputed wife joined Mr. Hemingway. There was however evidence that she had been married to the man, and in view of this Mr. Justice West decided that her marriage with Mr. H. was not valid. Accordingly she is now, after living for fifteen years as a Christian wife and mother, handed over to a coolie, who is broken down, the evidence says, under a horrible disease. We think it sufficient to give at present the outline of this painful case, quoting the following remarks of the *Times of India*:

We think the public will agree with Mr West that "the case is a very hard and cruel one in some respects as regards the respondent; and something ought to be done to soften the woes the law has inflicted on her." No case has, perhaps, ever more forcibly illustrated the hardship of child marriages; whilst the difficulty attempted by Dr Wilson, of uniting Europeans and Hindoos by the marriage tie, has never been more painfully emphasized.

—There are some who rail against the God of the Bible as a Being not worthy of confidence. To hear them one would think that they judged themselves better fitted to occupy his place. It is not an uncommon thing for these same persons to speak against the God of nature, or the power that has the control of events; his ordering of matters is not at all according to their mind, and they bring the same censure to bear on providence that they pronounce against the God of the Bible. This would go to show that the God who is revealed in the Bible is really on the throne of the universe. From this point of view, the case of such persons has a very serious aspect, For he who is now reigning is he who shall continue to reign, and the individual who finds him hostile here may find him hostile through eternity. It is not very likely that the Author and Ruler of all things, will go to school to the man who rails against him, acknowledge the error of his ways and ask to be taught how to govern the universe. If the man will consider it, he must see that there can be no greater curse than for a creature to be at enmity with its Creator. If these railers against the course of providence and against the Bible would get away from the stand-point of self, they would perceive the utter improbability of a Divine being so far forgetting himself as to give to a creature a better conception of justice than he has himself; impossibility, we might say. Having reached this point, he may perhaps make the reflection that the cause of the disparity between his views and those of the Ruler is more likely to be bad reasoning or precipiatete reasoning on his part. "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say unto him that fashioneth it, What makest thou?" Isai. xliv. 9.

—Many in this country have a lively recollection, no doubt, of the Rev. C. P. Hard, presiding elder of the M. E. work in Madras some years ago. His mother died Dec. 20th last, and we have an American paper giving a long account of her life spent in the service of the Master. We incline to think the following extract will be interesting, and perhaps quickening, to many:

For ten years Elizabeth was a teacher of select and of public schools. Her thirst for knowledge, and desire to prepare herself for larger usefulness, led her to the Genesee Wesleyan Seminary, at Lima, N. Y. At that time there was in attendance at that institution an ardent young minister, whose father had left him an orphan in his fifth year, and whose Christian mother, in her extreme poverty, had soon been obliged to send this boy from Vermont to Western New York to be in the care of his oldest sister. At the close of an apprenticeship he had declined entrance into a profitable trade, as, having been recently converted, he felt the Divine call to preach the Gospel. In a prayer meeting at Lima, though he had not seen the face of Miss Robinson, he heard her voice in public prayer, and in after years he reported that he then said to himself: "She shall often kneel by my side in prayer." Through the kind offices of mutual friends (the Christian Steward and Stewardess of the Seminary), these young people became acquainted. Winning and wedding followed. While Mr. Hard took his first circuit near Lima, preaching three times, leading three classes, and walking twelve miles on a Sabbath, and going on with his studies, the young wife taught a select school in their rooms, taken in the famous "Nash house," the first east of the Seminary, on College avenue, where several generations of students have toiled. At the close of that year Mrs. Hard presented her husband enough money to buy a carriage; he had saved enough to purchase a harness, and an uncle gave him a colt. During Conference week he broke the colt, and Mrs. Hard used, in later decades, to recite that they "rode to their next circuit." This incident is but illustrative of the energy and zeal which marked the life-struggles of this well-mated couple. Forty years of mutual helpfulness and ceaseless endeavor for the Church followed. Glorious revivals attended their efforts. Mrs. Hard was ever ready to visit from house to house, to talk religion and sing and pray with families, to testify and exhort in social meetings, to guide seekers of salvation to the Savior of souls.

—In our Friday's Epitome will be found an extract from an article in the *Bombay Gazette* with regard to Mr. Joseph Cook. The writer is under the erroneous impression that Mr. Cook was sent out to India by parties who expected that his lectures would help forward the cause of India's evangelization. This is a mistake. Mr. Cook came *sua sponte*, primarily as a traveller to see and learn what he could about India, Australia, China and other countries that he proposes to visit on his round the world tour. He consented to give Lectures because he thought that he might in this way be helpful to some minds, and had very little idea that the Natives would flock in such numbers to hear him.

THE PETITION TO THE HOUSE OF COMMONS AGAINST THE OPIUM TRAFFIC.

(Communicated.)

Many of the readers of this paper are aware that for some time the Bombay Missionary Conference have been deliberating on the opium traffic, and considering in what way they might best express their views publicly on this matter. Last year Dr. Murray Mitchell who had, at that time, recently arrived in this country from China, brought certain representations from the missionaries of that country, which showed that they were anxious that the Indian Missionaries should take some steps to make known what they felt on the traffic in opium. The Chinese missionaries, who are best qualified to judge of the effects of this traffic, as those who come almost daily in contact with them, stated that the manner in which Indian opium is forced upon the Chinese is fitted to prejudice them against the reception of Christianity, and that the continuance of this trade was a stain on England's good name. In response to these representations a committee of the Conference was appointed to draw up a memorial, or petition. The doing of this fell to the editor of the "Guardian," and very appropriately so, inasmuch as for many years Mr. Bowen has given forth no uncertain sound in the columns of the Guardian on this very matter. It was felt a good thing to draw up some such memorial, if only to express sympathy with the brethren in China, and to show to the Christian public at home what the missionaries—their representatives in India think of the matter. The paper drawn up by Mr. Bowen was printed in the "Guardian" of December the 17th, 1881, and was sent for information and advice to the Secretary of the Society for the suppression of the Opium Traffic. This gentleman wrote acknowledging receipt of the memorial, and while expressing

the feelings of satisfaction with which the Society had heard of the action of the Conference, advised that a shorter petition, giving the substance of Mr. Bowen's paper, should be drawn up, and signed for presentation to parliament. This was accordingly done. The following is the form of the petition now signed by upwards of three-hundred ministers, and, missionaries, and sent off to London by last mail. (338 names in all.)

To the Hon. the House of Commons. *The petition of the undersigned Ministers and Missionaries of the Gospel in India,*

Humbly Sheweth, That the opium traffic has been attended by very great evils both in India, and China. In corroboration of this the attention of your Hon'ble House is directed to the report of the Chief Commissioner of British Burmah for 1881.

That the Indian Government, especially by its action in Bengal, is responsible for the increased consumption of the drug in India itself, and the disastrous results in Burmah and China.

That all attempts to justify the traffic in opium, on the ground of its being necessary as a means of raising revenue for the Indian Government, seem to imply the setting aside of moral obligation and the adoption of the degrading principle that everything is legitimate which appears to promote self-interest.

That China is prevented by the existing treaty with England from showing the sincerity of its declared desire to abolish the opium trade; and that this treaty can no longer be justified.

Your petitioners, therefore, humbly pray that your Hon'ble House may take these premisses into their careful consideration, and determine that the proposed and now long pending treaty with China be ratified without further delay, and that efforts be made largely to reduce the area at present producing opium, and to bring about a condition of things, in which the Indian Government shall be less dependent than it now is on revenue derived from the sale and exportation of opium.

And your petitioners will ever pray.

The signatory include the Bishop of Bombay and his clergy, twenty-two members of the Calcutta Missionary Conference, all the members of the Bombay Missionary Conference, and the missionaries of all societies in every part of India. Such a consensus of opinion in India among those labouring for the extension of Christ's cause should not be without its influence at home, and should be helpful in some measure in leading England, and the House of Commons to cease from doing evil in this matter, and to so legislate that "the blessing of God which maketh rich, and addeth no sorrow therewith" may rest on this mighty Empire.

NOTICES OF BOOKS AND REPORTS.

"*Last Words.* Sermons by the Rev. Duncan Macpherson, D. D. Senior Scotch Chaplain, Bombay," Edited, with Memoir, by the Rev. Robert Jeffrey, Free Church minister, Bombay. In common with many others we welcome the appearance of this volume. It contains nine of the more recent sermons preached by the Rev. Dr. Macpherson at St. Andrew's Kirk, Fort. These are introduced by a Memoir of the deceased, and the many attached friends of Dr. M. will be thankful that the preparation of this has fallen into hands so worthy. Mr. Jeffrey brings before us a very life-like picture of one whom we ourselves knew intimately from the time of his arrival in Bombay, and for whom we entertained a warm regard and high respect. We do not think any body could have more happily sketched the life of Dr. Macpherson. The subject of this memoir did not wear out under the pressure of twenty one years given to India in a perpetual and almost feverish activity for others; his last days were his best days, in many respects, and his interest in the work was undiminished to the last. We may be excused for extracting the following paragraph from Mr. Jeffrey's Memoir, as it not only describes the salient features of Dr. M.'s ministry after his return from furlough, but embodies a very just criticism.

Though all uncertainty and mental fluctuation had departed, and his heart had become fixed, yet he never again returned in any sense to the lines of the old Scotch theology. The great truths which he held by and declared with a vehement earnestness were the great love of God for sinners, the love of Christ, and the atoning work of the Saviour. The idea of God's *wondrous love*—a favourite and constantly recurring expression of his—in the redemption of men by the gift of His Son, was his *one* supreme theme—in fact, it was the realized source of his soul's life and its mainstay as well. God's love in Christ was his *great pulpit subject*, and his conviction about it—possibly in part an erroneous one—was, that when faithfully and persistently presented, it would constrain men not only to lead holy lives, but primarily to abandon sin and embrace the Saviour. He did not much believe in giving a prominent place to the sanctions of the law, or to denunciation, in his ministrations. The inborn gentleness of his nature made him shrink from talking strongly of the terrors, and the gloom of final things. He forgot sometimes that all were not like himself: that there are men who are not, under certain conditions, amenable to love; that there are men who will not be won, and who, if they are to be brought at all to face seriously the sins of their lives, and to turn round to God through Christ, must be dealt with by a different method. But no matter; his ministry was, so far as man's eye could discern, a marked spiritual success. He exercised a *mighty* influence for good. Many a soul has been helped by him out of sin, and up to Christ—led out of darkness into the full light of God. Many a father has he made a blessing to his family, and many a son and daughter a comfort to the household.

We well remember the efforts made by Dr. Macpherson at one time to get up a United Christian College in Bombay, such as has since been established in Madras. His views with regard to higher education in connection with Missions afterwards underwent some modification. He came to doubt the propriety of expending the resources of a Mission on such an agency while making little account of more directly evangelistic effort. We hope that Dr. Macpherson's views with regard to the importance of maintaining an agency for the direct preaching of the Gospel to adult Natives may have their weight with the home directors of the Missions of the Est. Ch. of Scotland. We hear that in consequence of a falling off in the receipts, it is the intention of the directors to recall one of the two Bombay agents, viz. the one who is engaged in preaching to the Natives in their vernacular. We cannot but regret this; and have the impression that if direct evangelistic agency entered more largely into the Foreign Mission work of that Church, the people would contribute more liberally to the funds.

We are much interested in the statement made in the Memoir under notice, of the intention of Dr. Macpherson, at the termination of his service as chaplain, to give himself to voluntary Mission work in Bombay, and that he had begun to study the Marathi by way of preparation. He believed also that he might be useful among educated Natives by seeking to commend the Gospel to them through personal intercourse. Who will come forward to carry out these interrupted designs?

Among the sermons in this volume is the one that Dr. M. preached on the sabbath before he was called away so suddenly, on the subject of preparation for death, from the words: "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Had the preacher known that he was to be called away in a few days he could not have chosen a more appropriate subject. He had doubtless asked of the Lord to guide him to the most appropriate subject for the occasion, and the Lord did guide him. We must make room for a few brief extracts from this discourse:

My dear friends, I am to ask you to join me in doing something special during this half hour. It involves touching thoughts, but I am sure you will feel with me that nothing could be more blessed for us. I would ask that we all set ourselves to seek to be now in our hearts, as to Christ, *quite* what we would wish to be if we were lying on our sick-bed, about to pass through our last hour on earth.

And it is well to remember that, in a very deep sense, almost every death is really sudden, very sudden—I mean as regards preparing for the future. A seemingly slight sickness comes: little is thought of it at first: it causes no serious alarm: then all of a sudden you find that the physician is becoming anxious, and then, generally, by that time, the sick one is become so weak or in such fever that he can scarce pray or apply himself to any earnest thinking. Thank God, when our loved friends have been humbly loving their Saviour in the days of health, it matters little indeed what they can think or say when on their death-beds. Blessed it is when they can burst full into brightest glorying in their Saviour's love. But it may be that, weary, borne down with earthly burdens, they may be able to tell but little of what has been in their hearts. Thanks be to God, as to themselves, it matters not at all when we have the consolation, so much more substantial than any death-bed sayings—the knowledge that the dear departed ones had their hearts, in life, *deeply* loving the Saviour.

A page or two further on, occurs this striking apostrophe:

Lord Jesus! who fillest this church with the glory of Thy presence and love, and who didst bear the cruel cross for souls we have loved so well, take our hearts *here* and *now*; take out of them all that could be opposed to Thy loving will, and give us strength just to be, and to do, what Thou Thyself, in Thy matchless love, wouldst have us to be and to do. It is only because Thou are so wondrous in love that Thou concernest Thyself with us; we cannot profit Thee; what Thou condescendest to ask us to be is just the expression of the love in which Thou didst sacrifice Thyself on Thy cross for us. Therefore, Lord, as our dying friends rejoiced to be, we rejoice this hour in giving ourselves to be, in our inmost thoughts, in every desire of our hearts, and in every word and deed, just what Thou, by Thy blessed Spirit, wouldst make us. Lord! take us. We glory in giving ourselves wholly to Thee; make Thou us wholly Thine.

The sermon closes with these words:

So shall we be brightly waiting when we too are called to pass through the dark valley as our dear friends have already done; so will Christ gather us, who love Him, to be all together with each other and with those loved ones that he took before us into the better land—the family home of ever radiant love, where we shall never part.—Amen.

At the time when Dr. Macpherson's earthly ministry was cut short, he was engaged in giving a course of sermons on passages in the Epistles to the Seven Churches. Five in this series were preached by him and they are given in this book, by the wish of the congregation, who were deeply impressed by them and desired to have his memory embalmed, as it were, in these earnest words. In these sermons are to be found some very solemn words of warning addressed to

young men and others who in this country find themselves free from many beneficent restraints that fenced them about at home, and exposed to many seductive influences. Too many Europeans in India make *recreation* their religion and seem to think it the chief end of man, at least of the Anglo-Indian, to pursue diversion. This volume is well fitted to be useful to such, if such will allow themselves to read it.

Dr. Macpherson liked to think that they whom he was addressing were Christians, even when they were unmindful of what belonged to the Christian profession; he sought to recall their attention to these and persuade them by the loving considerations of the Gospel to return to their first love; though possibly some of them needed to have it shown them that they were utter strangers to Christ and needed a vital change to reach the narrow road that goes to life eternal. But then, the sermons selected for this volume are such as were intended specially for professing Christians. We have much pleasure in commending this volume and hope it will have a large circulation, not only among those to whom Dr. Macpherson ministered, but among others. The book has been very nicely printed and attractively got up at the Education Society's Press.

We should not omit to mention that the memorial sermon preached by the Rev. Mr. Grieg, at St. Andrew's, appears in this volume at the request of the congregation.

"*The Indian Evangelical Review.*" January, 1882. The Contents of this number are as follows: 1. Santal Kherwarism. Rev. A. Campbell.—II. The Great Commission. Rev. J. Hay.—III. Missionary Pessimism. Rev. J. E Scott.—IV. Patna, Gaya, and Benares, —Buddhism and Hinduism.—V. Hindu Gods and their incarnations. By the late Dr. John Wilson. (Extracted from his "Exposure of Hinduism.")—VI. Relief for Native Christians who were married in childhood. Rev. R. A. Hume.—VII. Government Abkari and the rapid increase of drunkenness in N. India. Rev. T. Evans.—VIII. Notices of Books. IX. Notes and intelligence. This appears to be a very interesting and instructive number, but we must defer a more extended notice of it until next week.

The Bombay Guardian.

SATURDAY, FEBRUARY 4, 1882.

CHURCH AND STATE IN INDIA.

The Right Hon. W. E. Baxter, M. P. has been visiting India. In Calcutta he was waited upon by a deputation representing the various nonconforming bodies of that place, and conferred with them on the subject of ecclesiastical payments in India. We have no doubt that there are those belonging to the Church of England in India, both ministers and laymen, who believe that the ecclesiastical establishment of India is no longer, if it once was, desirable. Some may infer that nonconformists are influenced by a feeling of jealousy in their opposition to the establishment. It would not be surprising if in England some should be galled by the injustice that puts a stigma on those who, for conscience's sake, take up the position of nonconformists. But why should any one go out of his way to find such an unworthy motive when the reasons for opposing an establishment spring out of the very existence of nonconformity? Nonconformists believe that it is not a good thing for any church to stand in the relation to a State denoted by the word Establishment. We are of nothing more deeply persuaded than of this, that it would be greatly to the advantage of the Church known as the Church of England, if she were not dependent on the State. We believe that what is best and most according to the mind of Christ in that Church, would have a greater influence if separated from the incongruous elements with which it is now allied. It has been an unspeakable blessing to the Free Church of Scotland that she has had the burden of sustaining her own institutions thrown upon her, even as it has been a great blessing to the churches in America that there has been no establishment there. But the question regarding the support of certain churches in India by the State, is very different from the question of disestablishment in England and need not be confounded with that.

The following gentlemen waited upon Mr. Baxter: The Rev. Messrs. Johnson, Ashton, Payne, Wilkins, Insell, Phillips, and Taylor of the London Mission; Kerry, Rouse, Williams, and James of the Baptist Mission; Mac-Donald, Milne, and Hector, of the Free Church of Scotland; the Rev. Dr. Thoburn, Episcopal Methodist Mission; the Rev. J. Whitamore, Wesleyan Mission; H. Andrews, Esq, and Baboos Kali Churn Banerjee and Joygobindo Shome.

The Rev. W. Johnston said that really and practically, the existing system was that of a State Church, whatever theory might be set forth as its foundation. Mr. Baxter asked the following three questions, which were all answered in the affirmative:

1*st*.—Is it a fact that all the Episcopalian clergymen ministering in this rich city of Calcutta, with the exception of the church missionaries, are paid out of State funds, raised principally from Hindoos and Mahomedans? 2*nd*.—Are considerable sums for the building and repair of churches also paid out of the public treasury? 3*rd*.—Is the educated portion of the native community aware of this, and demanding an alteration?

Dr. Thoburn said:

The taking away the Government grants would not deprive the people of religious privileges to the extent supposed, for even now, not a few of them depended more on missionaries and other ministers than on chaplains, many or whom were unacceptable, and most of whom were High Church, and opposed to efforts made by others for the good of soldiers. He was sure the soldiers would be better provided for, if there were no Government aid given.

Mr. Macdonald pointed out that the support given by the Government was for the rich and the many, and not for the poor and the few. The people of India were greatly overtaxed. The Roman Catholics, so much more numerous than Anglican Protestants and so much poorer, were taxed to support the Church of England.

The Rev. W. Milne said, that the ecclesiastical establishment was forced on India, the Esst India Company in 1833 having protested against the clause in the bill increasing the number of bishops from one to three, on the ground that it was unfair to tax the natives for the support of the Christian religion. He handed to Mr. Baxter the report of the speech of Baboo Rajendra Lall Mitra at the meeting of the British Indian Association in January 1877.

Professor Kali Churn Bannerjee remarked that though, by the existence of the establishment, the Government seemed to recognise the Christian religion, yet, by depending on the taxation of the people for its support, it seemed to indicate to them that the Gospel could not be maintained except by unfair means.

Mr. Baxter, in reply, said: If anything had been wanting to make it clear to my mind that a revision of the present ecclesiastical establishment in India is an absolute necessity of the present day, it has been afforded me this morning by the extremely influential nature of the deputation, which has done me the honour to wait on me, and the remarkable statements that have been made. Some three or four years ago, my attention was accidentally called to the fact that there was something wrong with regard to the ecclesiastical payments in Hindoostan. I asked a question in the House of Commons, and moved for a return showing the salaries paid the chaplains, the number of the congregations, and how many were connected with Government. For some reason which I do not understand, the Government in India took fully two years to present that return, and perhaps it would not have been furnished to this hour, if I had not pressed upon the Secretary of State the importance of complying with the order of the House of Commons. When the return was presented, it amply proved the case of those who think there is great need for revision. It was imperfect, and I strongly suspect in some respects incorrect. But even more significant than the return itself was the covering letter of the Bishop of Calcutta, who, to use a common expression, let the cat out of the bag, by stating that the chaplains of the Church of England were intended not only for the soldiers and civilians, but for the general European and Eurasian population. That is an opinion which no statesman would venture to express in either House of Parliament. It was a position disavowed by all our statesmen at home; and I have reason to know that not only Liberals, but also Conservatives, are rather ashamed of, and cannot defend, what has been going on quietly, and I might almost say surreptitiously, for the past few years. The people of England are determined to put an end to the present system. Nothing has made the electors of England turn their attention to the affairs of India more than the late war in Afghanistan, and they have resolved to look into the affairs of India to see that no injustice is done, and an influential section of the people have spotted the ecclesiastical establishment. I have not come to India on an official mission, but I am naturally interested in gathering information on all questions, and I am in a manner pledged to make use of the information you have given me in my place in the House of Commons, provided the Indian Government at home and in India do not institute an enquiry and put a stop to the evils complained of. I earnestly hope I shall not be obliged to take that course. It will be my duty to represent to Lord Hartington the statements that have been made to me, which make out a strong case. I have already taken an opportunity of talking to Lord Ripon and Major Baring on the subject, and I shall be glad should they see their way to remove all grounds for the complaints which have been made in the place. It is of first importance that we should not give the people of the country cause to complain of injustice, especially in the matter of religion.

APOCALYPTIC SKETCHES. XLIV.

"And every island fled away, and the mountains were not found," xvi. 20. The great characteristic of our times is the upheaval of the lower strata of society. The treasures of science, of art, of industry, of

antiquity, must be popularized and brought within the reach of the masses. The common people must have something to do with the government. Society is being reconstituted and very much on a republican basis. Another great sign, intimately connected with the foregoing, is the way in which nations are coalescing and running together. There had to be a breaking down of international barriers, in order that the more advanced ideas of one nation might be communicated to another. Ever since the American revolution a century ago, these two great characteristics have been more and more conspicuous. The divine right of kings to give a cast-iron frame to society so that all things shall continue essentially as they were, is disputed. Any new force introduced into a community, from the very fact of its novelty, is more or less of a menace, and will arouse the fears of those who are strongly conservative. Being new and untried there is not for it the advantage that would accrue from experience of its working. Especially will men dread any new force that reveals itself among the lower strata of society, among the uneducated and untrained, who have never had the privilege of unrestrained action. If the lions and tigers of the menageries must be kept under strong bars lest they ravage and destroy, much more the populace, who have always been under restraint, must be kept well in hand. During the last century there has been continual strife between the democratic principle and the absolute. Occasionally the democratic has found the opportunity to clothe itself with power, and in the arena of Europe has acted so extravagantly that absolutism has seemed to be preferable, and has been allowed to regain the ascendency. But the sense of power once experienced does not slumber long, and men have become restive under absolutism, and watched for an occasion to reveal itself again. And so the combat has gone on with action and reaction, flux and reflux. Let us not shut our eyes to the part which an open Gospel has had in this. The Gospel manumits those who heartily receive it. It brings a man to God and obtains for him a commission from God himself, with an infallible promise of divine all-sufficiency, all along the way. It restores to man his true manhood. Where men were leaning on their fellow-men they learn to lean only on God. There is manumission for their aspirations, for their intellects, and for their emotional nature. Above all there is manumission from the straight-jacket of self. Men learn to care for each other and to study the highest welfare of all. The manumitted man seeks the emancipation of others. In the eye of the Gospel the commonest man is on a level with the uncommonest. The knowledge of God brings with it the freedom of the city of God, in the sense in which that word is often used; viz. it allows him to range intellectually and sympathetically among the works of God. What wonder that such disenthralment, reaching numbers of persons belonging to the masses, should tend to bring about an upheaval? If there were no other influence associating itself with it to bring about such an upheaval, all would be well; the uprising of the masses would not involve calamity to society generally. The frightful excesses that accompanied the efforts of the masses in Europe to reconstitute society at the close of the last century, created a feeling of alarm that enabled absolutism to resume its sway, but with a difference. It has been found impossible to restore exactly the old order of things. Men had got a glimpse of something better reserved for them in providence and so, all through the present century, the two characteristics of which we have spoken as hostile to international walls and to a terraced order of society, has been making its way. The revolutions of 1848 wonderfully contributed to the emancipation of the nations and the masses from the restraints of absolutism in church and state. The revolutionary tide that then swept over Europe, the Atlantic wave, receded somewhat in succeeding years but left some glorious tokens of its presence. Barriers that had stood for twelve or thirteen centuries were thrown down, and the Gospel as set forth by Christ and his apostles was given to the nations in their vernacular, and systems of antichristianity that had been islanded from the truth with a broad ocean between, lost their isolation and were compelled to face the light of modern investigation. The telegraph and railway have done in the material world what the upheaval of the people has brought about in the moral world. Islands have ceased to be islands, the sea having ceased to be a barrier; Alps and Pyrenees have ceased to preserve southern Europe from the levelling spirit of the age. A railway has been made over the Alps at Mt. Cenis, and Mount St. Gothard has been pierced through and through by another railway.

"And great hail, every stone about the weight of a talent, cometh down out of heaven upon men; and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great." The words *every stone* are not in the original. A talent is about a hundred pounds weight. This plague is upon the men belonging to the system that is represented as having had long ascendency in Christendom, and whose judgment is being thus pronounced from the skies, if men will note the fact. A century or two ago, it would have been thought impossible that such judgments should come upon this great and boastful system, without having the effect of bringing deep conviction to the minds of those who were leaders in it and of men generally. But the wise and prudent must be taken in their own craftiness, while those that are babes in their own estimation and in popular estimation, recognize the hand of the King of kings and Lord of lords. The encyclicals of the Pope issued in the last thirty years show how unspeakably galling is the introduction of the Bible and evangelical religion and the liberty of knowing what God has said and of coming direct to God through the one Mediator, are to him and to his helpers. But instead of humbling themselves beneath the hand of God thus remarkably put forth, these willingly blind leaders of the blind have gone on heaping new honours upon the objects of worship created by themselves, and to create new objects of worship; witness the saints lately canonized. The worst of all blasphemy is that which speaks in the name of God, and inculcates as divine that which God in his word distinctly condemns. It is a terrible indignity for Romanism that even in the eternal city, there should be liberty for all to read the Bible in the vernacular and to join evangelical churches. This plague is exceeding great.

REMINISCENCES. CXLVIII.

DIARY in Bombay, 1848.

February 5th. It is a fact to be noted that ladies cannot walk in Bombay. A missionary should take this fact into consideration before he resolves to marry. His wife must either drive abroad, or remain a prisoner at home. It is impossible that she should walk. Why, I do not exactly know; she cannot walk, because ladies never walk here. I myself enjoy walking here a good deal. Would Joanna and Mary Magdalene and Salome and the others who followed Christ, would they have walked in Bombay? Perhaps it may be said that they were not ladies, not delicately nurtured, and without our modern sensibilities. Again, perhaps it would be well for missionaries to seek out such unrefined Joannas and Marys, or come with none at all. I may be wrong; God deliver me from spleen and censoriousness; but it pains me that fashion and English custom should have so much to do with forming the habits of missionaries. If we would come to the natives simply to know them and be known of them, holding ourselves aloof from Europeans, renouncing the dignity and advantages of sahebship, to see what we could do by our minds, our hearts, our bodies, our Christ, independently of all adventitious distinctions, I would like it.

We come to very different opinions concerning missionary life here, according as we view then as members of European society in India, or as belonging to the population of the country. If we say that they are properly to be classed with Europeans here, and their style of living judged of, as it compares with that of Europeans, then there will not be a shadow of fault. Only it may be observed that the churches by which they are sent forth, have sometimes a different conception of the matter. On the other hand, if they are viewed simply as ministers of the Natives, as belonging to that population, then they are living in noble style. The natives are generally so poor and frugal, that a little luxury and expenditure are more imposing than they would be at home. In the presence of a missionary Saheb, they have generally the feeling that an English plebeian would have in the presence of an earl or duke, not because he is a missionary, but because he is a Saheb, keeps a carriage and has many servants. The question arises by what standard should the style of life be judged, by that of European society or by that of the Natives?

Again, it may be a matter of enquiry whether, in assimilating to Europeans, we may not render more difficult the task of exhibiting our spiritual dissimilarity. From the outset the tendency in the Native mind is to confound us with them, coming as we do from the same countries; much more will it be so, when they see us living as they live, I mean in many of the obvious respects wherein they differ from the natives. The great task is to convince them that we are a peculiar people, born again of the Holy Spirit, while most of the Europeans are in an unconverted state. And the principal impression we want to produce is not that we are Europeans, but that we are Christians.

Again, the deference that these people pay to rank, wealth, adventitious superiority of any kind, is directly opposed to the spirit of the Gospel. One great peculiarity of the Gospel is its uncompromising hostility to the pride of life. Humility, self-denial, poverty of spirit, endurance of the scorn of man, these are its grand distinctions. What the Gospel is brought to this country for is to show men the utter vanity of those things which they now admire and seek, to pour contempt on riches, rank, luxury, ease &c. We are to show them that their hearts must be changed, so that they shall believe Christ when he says: "Blessed be ye poor;" "Blessed are they that weep now;" "Blessed are ye when men shall cast out your name as evil." How can I, if I conform to European ways, convey to the Native mind an

idea of the beauty of self-denial, and of lowliness of mind, and renunciation of the world? The Corinthians were as luxurious people as ever lived, holding wealth and rank as much in reverence, and poverty as much in contempt, as any heathen of this day, I suppose. Now God saw fit that Paul should go their in utter poverty, and support himself by working at his trade as tent-maker. And God soon gave him a large church gathered from among them. And indeed the whole tenor of the Bible shows that God delights to manifest his power in connection, not with the mighty and the noble, but with the mean, despised and helpless. Where there are many human advantages, the minds of men are not so impressed with the divine agency, as when through unpretending means great ends are accomplished.

Let it not be said that a devoted heart is the main thing, and these outward matters insignificant. When Christ sent out the twelve, and again when he sent out the seventy, it is surprising how much he dewelt on such matters. Concerning what ther should say he was very brief; but concerning their mode of life, the style in which they should appear, he was wonderfully minute. It is very evident that there is a connection between devotedness of heart and disregaed of worldly adjuncts and appliances.

7th. If I resembled my Master I would desire to spend and be spent for him, while others had the glory and the fruit of my labours.

To-day is monthly concert day. Have been this morning to a meeting of the different missionaries of Bombay. It was a good meeting. Dr. S. believes that in Christendom the world is to have a triumph over evangelical religion, that darkness is to come over the church, persecutions. and afterwards terrible judgment on the powers that be; and that God is preparing the way for pure religion in the East, that it might here have a refuge during that period of darkness. In a word, that the lamp is to be removed from the West to the East. I have sometimes had this thought myself. It is remarkable that God has rendered the whole of India, 150,000,000, perfectly accessible to the Gospel. That ministers here have unrestricted liberty, as great as they could themselves desire, whereas in continental Europe nothing parallel is to be seen. There it is dangerous for man to give another the Bible, though they themselves acknowledge it to be the word of God.

The Spirit has taught me to-day that my business here is to listen not to speak. In America I seemed called upon to speak and be an instructor of others. But here I think it is quite otherwise. Silence and humility become me.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—I hope you will kindly publish the following few lines for the information of the public.

Last May, 1881, I sent a rupee by P. O. O. for some things to the Company by name Lewis and Co. Calcutta, believing the Company's advertisements in your paper. But the company has neither sent me the things ordered nor informed me of the cause of the delay, though eight months have passed away. During this time I have sent three reminders to them, but they have taken no notice of them. Therefore I have taken up my pen to show the *credibility* of the advertisements of the said firm and to warn all those that wish to have anything to do with the above-mentioned company. I have tried them and been *deceived*.

I remain yours &c,
B. S. B.

—SIR,—A few weeks ago I sent a circular letter to each member of the S. I. Conference and to each lay worker as far as I knew. Some have replied and some have not. All those who have not replied but intend to do so, will please reply soon, for I shall be sending the letters to America in February.

Yours Sidcerely,
IRA A. RICHARDS.

Bangalore,
25/1/82.

NOTICE.

M. E. APPOINTMENTS for to-morrow: Grant Road, 11 a. m. Bowen; 6 p. m. Northrup.—— Dean Lane, Fort: 11 a. m. Northrup; 6 p. m. Gilruth.——Mazagon, 11 a. m. Gilruth; 6 p.m. Bowen.

RECEIVED for the Macpherson Memorial Fund, from Rev. J. Mahantapa, Rs. 2.

RECEIVED for the Rev. Vishnu Bhaskar's Memorial fund from Rev. Narayan Sheshadri Rs. 10.

RECEIVED for the Saburmuttee M. E. Church, Rs. 300 from R. P.

WE understand that the funds of the House of Hope are very low, many of the former subscribers having left India. We commend this useful institution to the notice of our readers.

BAPTIST CHURCH, (Bellasis Road, Byculla.) The Rev. Hormazdji Pestonji will (D.V.) preach to-morrow at 11 A. M. and 6 P. M.

Epitome of News.

SATURDAY, JANUARY 28.

The Right Hon. W. E. Baxter, M. P., presided at the annual meeting of the London Missionary Society at the Union Chapel Hall, Calcutta, on Monday, and made some remarks at the opening of the proceedings. Amongst other things he stated that while travelling in India he had heard a great deal that was hostile about missions and missionaries. No doubt the work was very slow, and there was a great deal to contend against, and if they came to the actual number of converts it did not amount to a very grert deal. The other day, at Benares, a missionary had said to him that, though societies had been working there for sixty years, he did not believe there had been more than five hundred converts, including some of doubtful character. They must not, however, look only to the number of converts. There were a great many difficulties to be encountered, as they knew better than he did, especially in a land like this. But he could not shut his eyes to the fact that the missionary societies in this country were greatly sapping the foundations of idolatry. This had been admitted to him by men who, though not exactly opponents of missionary societies, had an unfavourable opinion of them. They admitted that a wonderful change had come over the population. The educated classes had, to large extent, given up their belief in idolatry and had become deists. He believed, as had been stated by Mr. Gillion on the previous day (Sunday) in their church, that things could not remain thus, and that Christianity would come to the front in the great struggle between Christianity and what would become Theism. He believed the good influences which had been at work for many years had had a sapping effect which would produce the most startling changes. He, therefore, thought they should go on prudently and perseveringly, trusting in God, and perhaps, the clouds would pass away much sooner than the most sanguine of them expected, dispelling the darkness of heathenism, and proving; as had been often proved before, the all-powerful nature of the Gospel of Christ. He thought if people could only realise the real state of the heathen they would feel for them much more. They had literally no hope, and were without God in the world. Their religion was entirely a system of works by which they hoped to gain favour with the gods, and to have a better position in the next world than in this. Even educated natives believed in transmigratiou, and had no idea of what their future state would be. With reference to an allusion to Kalighaut he had visited the place, and he could conceive of nothing more horrible than what he had witnessed there. If they wished something to rouse their missionary zeal, he begged them just to spend an hour some morning in that den of iniquity.

—Yesterday, Mr. Parker, the representative of the P. and O. Company here, received a telegram from London saying that commencing from the 10th of March the steamers will leave Bombay at 5 p. m. on Friday instead of Thursday during the fair seasom. From the end of May till the end of the South-West Monsoon the mail-day will be Tuesday, as heretofore.

—The two sons of the Prince of Wales, belonging to H. M. S. *Bacchante*, are in Ceylon. They proceed thence to Suez.

—Mr. S. W. Burroughs, in the *Times of India*, corrects some errors in the published notice of Mr. Joseph Cook's Lecture in Poona: I was present at this lecture and particularly noted the respectful attention given to it by all the natives and their apparent interest in all that was said, signifying approval frequently. I observed no signs of disapproval to the lecture though Mr. Cook's statements and exhortations were most positive for the Christian faith. As the meeting was about to close, Mr. Cook expressed a wish that all who desired or whose consciences would allow them to do so would join with him in the Lord's Prayer, and said that there would be an interval afterwards for silent prayer in which each one present might for themselves and others pray for the divine blessing. He said nothing whatever about repeating the Lord's Prayer in the name of other gods. It is an error either of the reporter or printer. Mr. Rivington interrupted by saying, among other things, that the Lord's Prayer should be said only by those who were baptised, and that pearls should not be cast before swine. This speech of Mr. Rivington's caused all the discordance. Mr. Cook said that this prayer was taught even to lisping children, and he did not know that it had been forbidden to any who sought God's blessing through it. He was interrupted by the chairman who ruled that this prayer be omitted when Mr. Cook thereupon disclaimed any further dictation to himself by the committee or chairman, and in a faw words to the audience restored complete quietness again. He said "let us then have a few moments of silent prayer," *not* as the *Herald* says that he would "offer a 'select' prayer," for he did not pray aloud.

—Abdul Rahman is continuing his policy of getting rid of the disaffected sirdars by the summary proceeding of putting them to death. The *Civil and Military Gazette* hears from Cabul that Abdul Ghafur Akhunzada has been executed. He accompanied Mahomed Jan throughout the scenes of the Afghan war, in which the General took a prominent part, and has now shared his leader's fate. It is reported that Faiz Mahomed Khan, an officer high in the service of the late Ameer Shere Ali Khan, has also been executed, and that no fewer than eleven hundred persons are now in prison for political offences. Mr Butcha has found a retreat, safe for the present, in Tirah. The numerous and sweeping confiscations of property effected by the Ameer in Cabul are said to have completely stopped the system of exchange between Cabul and India, and few native bankers at Peshawur will now cash

boondies on Cabul. Asmutoolah Khan, conspicuous in the first hostilities against the British, has been arrested and put to death by the Ameer's orders. Beiram Khan Ghilzai is now in Cabul.

Monday, January 30.

—*Bombay Gazette*: "The Government, we understand, has at last come to a final decision with respect to the unfortunate Maharajah of Kolhapore. Some months since strong hopes were entertained of the recovery of His Highness, and it was believed that he would be soon in a condition to assume the responsibilities attached to his station. These hopes have been disappointed. A medical Committee was instructed to examine into the state of his mind and report thereon. The report leaves no doubt whatever that the malady from which the young Maharajah is suffering now affords no hope of eventual cure. His Highness is labouring under chronic dementia with paroxysms of acute mania, each paroxysm manifestly weakening the mental faculties, presaging complete fatuity at an early date."

He has been delared incapable of governoring.

—The Telephone Exchange has been opened in Bombay.

—*Statesman*: The feast of the goddess *Ollabeebee*, or the goddess of cholera, is now being celabrated at Belgachia in the gardens of the late Mr, Duncan, commonly known, as Chathoo Baboo's gardens, whither numbers of natives, especially females, may be daily seen wending their way.

—*Railway Service Gazette*: We believe no less than ten corpses were removed from the train between Allahabad and Sutna, East Indian Railway, a few nights ago. At Nynee, on the same line nine bodies were taken out of the train. It is a pity the carrying power of the East Indian Railway is so deficient; cattle trucks have had to be and are being used to carry away the pilgrims from Allahabad.

—Mr. John Pender, M. P., the well-known Chairman of the Eastern Telegraph Company, is one of the capitalists who are planning a new canal through Egypt. The canal would start from the Nile, near Alexandria, and go straight across the country to Suez.

—Edinburgh *Daily Review*: During the past week (Dec. 18 to 24) it is estimated that between four or five thousand people—men, women, and children—assembled nightly in the Corn Exchange. Stormy or cold weather had no deterrent effect. No sooner were the doors opened than the building rapidly filled. How, it may be asked, have such crowds been brought together; how have street loafers been induced to enter a place in which religious services were to be conducted; how have gaol-birds and drunkards been attracted to listen to the preaching and the singing of the Gospel message; how have women, burdened with housework and family cares, been able to snatch an hour's release from their daily grind? Mr. Moody's name and Mr. Sankey's fame have undoubtedly contributed largely to this success, but they could have done little themselves. But for the sacrificing —in not a few instances the heroic—efforts of evangelistic workers, many of them ladies, Mr. Moody and Mr. Sankey would still have bean unheard-of in the most neglected parts of the city. Visits were made to the houses not of the poorest only, but even to what are often described as the dens of the city; and invitations not of a general, but of a directly personal character, accompanied with earnest persuasion, were given.

Tuesday, January 31.

—*Times of India*; Calcutta, 30: Mr. Fernandez, one of the oldest merchants in Rangoon has committed suicide. He drove five miles out of the town on the morning of the 27th and poisoned himself in a jungle. Two empty phials, which had contained chloroform and laudanum, were found in the deceased's pockets. He also stabbed himself in the arm. He left a letter stating that business misfortunes had determined him to commit suicide.

—In the list of appointments made by the N. I. Conference of the M. E. Church, we observe for the first time a Native brother in the presiding Eldershpp. The Rev. Zahur-al-Hagg in P. E. of the Amroha District. The 13 circuits of this District are all supplied by Native brethren. Concerning the work of the Conference, we take the following from the *Lucknow Witness*: The Sunday-school work has become in some respects the leading interest of the mission and is being developed with great power and efficiency along lines and by methods which have been already described in these pages. The total number of scholars now is 13,111, whereas in the day schools there are only 9,217. The number of schools is 281, of officers and teachers 469, both larger than the day school list; the average attendance is 10,540. The gain for the year was in schools 59, officers and teachers 78, scholars 4,159, attendance 3,235. The baptisms of the year were 588, of which 325 were adults. The accessions were nearly all from Hinduism, only two from Islam. The Natives Christian Community numbers 6,017, of whom 2,850 are communicants and 2:849 are children; the gain over last year is 522. The increase of church members or communicants in the whole Conference is 280, the total being now 3,144.

Wednesday, February 1.

—*Times of India*; Colombo, 31st: The Princes, after a most enjoyable trip to Kandy, where they saw the sacred procession of the Perahera, left Colombo for the elephant kraal at Labugama on Monday morning, and arrived at the kraal in the evening.

—Mr. Kashinath Trimbak Telang is to be a member of the Educational Conference, appointed by the Government of India.

—The boats of H.M.S. London, lately commanded by Captain Brownrigg, who recently lost his life while overhauling a slave dhow, have captured another dhow, having on board 157 slaves.

—News received at Accra is said to confirm the report that 200 young girls had been murdered by the King of Ashantee for the purpose of mixing their blood with the mortar employed in building a new palace. It is stated that the girls were obtained from some neighbouring tribes, against which raids were made by the King's followers for the purpose of raising the required number of victims.

—*Overland Mail*, Jan. 13: Sir Richard Temple has been lecturing at Worcester on the Lake Region on the frontier of Eastern Thibet.

Sir W. Armstorong delivered an interesting address on national armaments, before the Institute of Civil Engineers, on Jan. 10.

Professor Monier Williams has given a lecture at Ventnor on the castes and trades of India.

Amongst the deaths announced this week are:—Col. J. Fairbrother, B.S.C.; Hon. J. K. Howard; Mr. A. Sim; Mr. Richard Dana; and Dowager Lady Nightingale.

Thursday, February 2.

—The Str. *Deccan* with English Mails left Aden for Bombay Wednesday 10 a. m.

—The *Pioneer* quotes from the Report on Public Instruction in the N. W. Provinces, the remark that "at Agra, the total yearly cost for each college student has risen to the enormous sum of Rs. 1,610, enough to provide elementary instruction for more than 300 village school boys," in support of its argument, that money is spent on higher education in India which would more profitably be used for spreading that kind of learning known as primary education. "It is worth noting, too, that it is the Principal of the Agra College, Mr. Deighton, who has been selected to represent these Provinces at the Education Conference at Calcutta."

—The report on the Land Revenue Administration in the Central Provinces for the year 1880-81 mentions that in Balaghat, nearly 8,000 head of cattle have perished; in Hoshangabad, 57.000; and in Raipur 70,000 from cattle disease; while in Bilaspur the deaths were set down at 40 per cent. From every district, the report goes on to say, there were complaints of the impossibility of persuading the people to take the simplest measures for keeping down the disease. In some parts, the disease was looked on as a manifestation of divine displeasure, which mortals must bear patiently. In Chattisghur, the people did make an effort to fight with the disease; and the Deputy Commissioner of Raipur describes the treatment adopted:—"Splitting the ears, cutting off one inch from the tips, and beating the animals till the flow of blood is copious; branding with a red hot iron; and the internal administration of pills composed of the white of eggs, the inner bark of trees, and spiders' webs." There is certainly need of an Agricultural Department in the Central Provinces.

The greater number of these cattle might have been saved perhaps by the slaughter of those first taken and isolation of the rest.

—*N. China Herald*: There seems strong reason to believe that railways are really and actually coming, and that before very long. All our advices point in the same direction. Those from the North are distinctly to the effect that the present year will see a revolution in the means of communication between Tientsin and the capital; while others hint at the connection by railway of Shanghai and Soochow. The establishment of a Chinese telegraphic service, now an accomplished fact, seemed father off a year ago than railways do to-day; and the one may be almost regarded as an unmistakeable forerunner of the other.

—"Spectator" in the *Bombay Gazette*: Whatever be the issue of the proceedings instituted by the Kolhapore State Karbhari against the *Maharatta* and *Kesari* newspapers, it cannot but force a somewhat awkward dilemma on an important section of the native community. The papers in question, which claim to represent the whole of the native press of Maharashtra, charge Mr. Barve not only with having deliberately for years past done his utmost to bring about the deplorable mental condition to which the Raja of Kolhapore is reduced, but even with plotting a speedy violent end to this unfortunate youth. If the charges are true, then we have a leading native statesman, whom Sir Richard Temple in his work on "India in 1880" places on a level with Sir Salar Jung and Sir T. Madhava Rao, and on whom Government has lately conferred a C.I.E., turning out a scoundrel of the worst type. If then, a man who has risen to the highest position, and who must be taken as a representative of the best administrators that India can produce under English rule, proves to be the villain that the native press makes him out to be, the natural deduction is that the question of admitting natives into the higher offices under Government must be, for some time to come, beyond the sphere of practical politics. On the other hand, if the charges are false and Mr. Barve is a really honourable and honest man, what are we to think when we find and whole press of Maharashtra, backed up by large public meetings at Poona, grossly calumniating one of their best men and spreading the most outrageous falsehoods about him?

—The *Merton Hall* just built for the Hall line of steamers, is a four-masted screw steamer of 4,178 tons graoss register; extreme length 411 feet, breadth 42 feet 3 inches, depth of hold 29th feet 6 inches, having three decks of steel which give great longitudinal and transverse strength.

—*Times of India*: The present system for the registration of deaths is so faulty, that deaths by poison can be readily entered under cholera or diarrhœa; and the present system of hurrying the body off to the burning

ground prevents any awkward enquiries in the future. Even in the case of an eminent citizen like the Hon. Morarjee Goculdas, the body was disposed of within a few minutes of the death, and for this reason, as Sir Frank Souter remarked last week, strong suspicions were aroused in the minds of the public as to the cause of his death. In the secret and undetected crime that prevails in all great Indian cities Dr. Lisboa will find another reason if he needs one, for advocating a through reform of the present system of death registration.

—The Philadelphia papers tell a startling story, which only supplies fresh confirmation of the warning we have repeatedly uttered as to the fire risks of electric lighting. On the last Friday in the old year an electric light wire was brought inadvertently into contact with a telephone wire. Instantaneously the latter was heated to whiteness at both its extremities, although one was a mile-and-a-half distant from the other, and fires were occasioned which fortunately were discovered in time to be extinguished before much damage was done.

Friday, February 3.

—We acknowldge receipt of the *Indian Railway Travellers' Guide* for February, published at the Bombay Gazette office. Price 8 annas.

—Deaths last week, 483. By Cholera, 9.

—*Times of India*; Colombo, 2: The elephant kraal has been only a partial success. The Princes left for Colombo on Wednesday night after seeing seven elephants driven in, including a cow elephant with calf, which killed one beater and wounded others. She was shot and the tail has been presented to Albert Victor. The Princes left Colombo for Newara Eliya this morning.

—It is stated that a high Buddhist dignitary, named Kitatabake, has left Japan to visit Ceylon and India, with a view to inquire into the present condition of Buddhism, and to trace its origin. He will extend his travels to Germany, where he will study what influence the religion of that country exercises on its own Government and people. He may also visit some of the other European countries. Mr. Kitatabake travels under the especial protection of the Japanese Foreign Office.

—The *Hindoo Patriot* remarks that the results of the B. A. examination of the Calcutta University are very unsacisfactory. "There are no less than 42 colleges affiliated to the Calcutta University, out of which onty 14 have passed candidates successfully. Not a single college teaching European and Eurasian students has passed a single candidate—not even St. Xavier's College. The North-West Colleges hava fared badly this year. What is the cause of such wholesale slaughter of the innocents in the University Examinations this year? Has the quality of teaching deteriorated, or is there something in the mode of examinations? In Bombay the results are generally far more satisfactory."

—A writer in the *Bombay Gazette* who has spent nearly 30 years in India, discourses about Mr. Joseph Cook's visit to India: Our educated humanitarians of the Western world, of whom, on one side of life, Joseph Cook is a brilliant representative, prodigiously over-estimate the height of the Indian platform, and the rate of progress of exact thought and definite knowledge on any theme among Hindus. The educated natives know none of the men appealed to as authorities by Joseph Cook. To suppose so is the result of an entirely wrong conception. It is the result of reading into the Hindoo mind what is *not* in it. Not one educated native in a thousand knows anything about *Joseph* Cook and his scientist compeers. It is *Samuel* Cook they know of, and him they know because he works within the lines of the Bombay University examinations. Ask any of our educated natives who Lionel Beale, or Lotze, or Tholuck, or Schliermacher is—and echo answers, who?

It is supposed in the West that because a few Hindoos preparing to pass Bombay University examinations have got up some few thoughts on materialism, agnosticism and other isms, elaborated in American and German brain-shops, and because they can mouth some few names familiar to Western scientists, that they have therefore grasped a knowledge of Western mental processes and results, and are sensitive and amenable to the mental forces and influences of the West. No greater mistake could be made. It is a Western infatuation and a snare to suppose it so. Joseph Cook sent out from the West to knock "imported unbelief," as he termed it, on the head among natives was Joseph Cook sent out very much to slaughter a man of straw.

Our educated people in the West miscalculate immensely the platform of the Hindoo and his capacity; and a great deal of this wrong calculation is to be traced to the insistent bias of the Western mind to measure results by the machinery employed, and its expensiveness, to secure certain educational results and not by the actual verified *product* of that expensive machinery. We prattle about the mental pabulum provided: we ignore the pabulum assimilated. A great deal of our work in the education of the people of India is mere pottering; and although flattering indeed to our pride, yet sadly corroborative of our folly.

—*Aidos* in the Same: To protest against this roofing of the Malabar Hill reservoir would be beside my point. Let us hope that history will never be called upon to deride such an act of blind folly. That the Towers of Silence should have been tolerated at all, so near to a reservoir and in such a spot, will afford the historian plenty of sport with his pen. It is simply incredible that the Municipal authorities are countenancing the proposed expenditure of lakhs of rupees in order to guard the reservoir from the "wandering graves" that circle and hover above it. The public revenue is, we hear, to be devoted—not to clean out the Fort—nor to build houses so much wanted for the Europeans who must live there—nor to remove a system of drainage, that is the *destrictus ensis* of Malaria ever threatening the Marine-lines, but as a sop to the Cerberus of the Towers of Silence—to protect a hideous monopoly from the chances of becoming a public scourge, to commit what almost amounts to a crime, in order to avert the public gaze from this "Akeldama" that is tolerated in our minds.

—*Indian Churchman*: In the last list of the Honour School of theology at Oxford we observe the name of Sir William Herschel in the *First class*. It will be within the knowledge of many of our readers that Sir William was a member of the Bengal Civil Service from which he retired a few years ago on the completion of his service. He had determined to give the remainder of his life to the ministry of the Church and in preparation for Holy orders took up his residence at Oxford and entered the University as a student unattached.

—The *Indian Churchman* extracts from the *Old Church Gleaner*, an excellent article on the late Mr. Vaughan from which we take the following: Mr. Vaughan was making his usual monthly tour in company with his daughter through the Christian villages of the Krishnagar district, when he was laid low with an attack of bilious fever. Finding the attack did not pass off, he determined to take a few days' rest and change of air at Calcutta. He arrived there on Monday, January 16th, and stayed at the Old Church Parsonage. Here he recovered so far as to join now and then in the family meals, and take a little exercise in the neighbouring Dalhousie Square garden. On Saturday evening he appeared particularly bright, and had a good deal of conversation with the Rev. H. P. Parker. He seemed so much better, that he even proposed to return to his work on the Monday.

In the middle of Saturday night, however, alarming symptoms appeared; the household was waked up and the doctor sent for, who pronounced it to be a case of cholera. There have been several cases of cholera in some of the villages where Mr. Vaughan had been staying, and there can be no doubt that he must have brought the seeds of the complaint with him to Calcutta. The doctor kindly remained in the house during the night, and watched his patient through the second stage of the complaint. Mr. Vaughan was much exhausted, but the case was not regarded as hopeless. His condition during the morning of Sunday remained the same, but a little before 1-30 P. M., his daughter, who had been in constant attendance on him, noticed a sudden change, and the doctor who was just leaving the house, was recalled. It was death. In three or four minutes he had fallen asleep in the Lord. It is a comfort to know that though during the last hours Mr. Vaughan was unable to speak, he was conscious almost to the very end, and that he was almost entirely spared those terrible spasmodic pains which often accompany cholera.

Selections.

PAYING THE PRICE.

SOME NOTES OF MRS. BOOTH'S ADDRESS AT CITY ROAD CHAPEL.

I almost felt while we were singing—

"Glory to His name!"

as if the spirits of the Wesleys and Fletchers were come down to this sacred place, and I could almost catch the strains of the upper sanctuary joining with us in singing of the cleansing blood. I felt as if the spirits of just men made perfect were catching up the strains which were going from these sanctified hearts. And why should it not be so? "Are they not all ministering spirits sent forth to minister to the heirs of Salvation?" What better work could they be engaged in than in helping on this glorious doctrine and experience of Sanctification; being saved from sin. Were they not *all* made free from sin here on earth before they entered there? There is one spot, at least, in which the saints on earth, and the saints in Heaven can join together and sing—

"Glory to His name!"

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.—Hebrews xii, 18, 19, 22, 23, 24.

The Bible wants altering now-a-days to suit the humour of a great many professing Christians. They say, "We are coming!" but that is not it, but we *have* come to the assembly and church of the first-born. The glorified Saints are united with us on this glorious point. We have only to step from one platform to another. The company of earth and the company in Heaven. God's promises are all in the first person and the present tense. If we comply with the conditions, He will fulfil them to us here this morning. I like the way my husband read the lesson, putting it in the first person and the present tense. They say beauty is in the eye of the beholder. Those who want to see this Salvation, can see it; and those who don't want it, cannot be made to see it. The longer they look, the more dark it seems to them.

I have great difficulty to understand how professing Christians can voluntarily let any-

thing come between them and God. For many years, in fact, ever since I have been converted, I never was conscious of anything beyond infirmities coming between me and God. I cannot, I dare not. I should have thought myself an hypocrite to have allowed anything voluntary to come between me and God. I could never imagine people keeping up a profession of being God's, and having something which they let come between them and God. I think such are amongst the dishonest-hearted. They want to cling to sin as if it was just the thing for them. However, I will leave them to their own conscience. But, I cannot think how people can hold on to anything which they know is displeasing to God. How they can bow before God; how they dare allow themselves to be called disciples of Christ! He who sent the young ruler away and smote Annanias and Sapphira, for the same reason. I would rather have given up the whole thing and gone back to the world than do that.

Perhaps because I was willing to follow the light, God gave me increased light. To those who have, shall be given; to those who follow on in the light they have, shall increased light be given, but from those that have not, or walk not in what they have, shall be taken away that which they have, and if the light that is in thee become darkness, *how* great is that darkness? Who shall awaken people out of that sleep? What hope is there for such souls, if the light that is in them become darkness? How great? HOW GREAT is that darkness?

I am afraid there are thousands enveloped in it all round us, who are making a profession of religion. I cannot help feeling so. Hence, is it any wonder the flatness, and deadness, and dearth, and worldliness, and inconsistency of so many professors of religion. A lady said to me, "I used to be very uncomfortable if I did a little thing that I had a doubt about, or if I went to the theatre, but now I have an increase of light, and I can go to the theatre and feel that I am sitting with Christ in Heavenly places." I told her it was an increase of darkness, and people do other things quite as doubtful and as injurious, which they would no more have done when they were first converted than cut off their right hand. They say, "I don't see things now as I did then. I was young then." Would to God you had kept babes. They want to make out that this is a sign of spiritual growth, getting a better enlightened conscience, not the morbid conscience they once had, and they go on with their faces Zionward, while, all the time, they are backsliding into hell.

All God wants is that you will be honest. Give up professing to desire God's favour. If you are not willing to pay the price, give up thinking about it, and go and get what comfort you can out of this life; but if you really desire it, if you want to be holy, to be brought into fellowship truer, and purer, with God and into the likeness of Jesus Christ, and live and die in the glory of it, be willing to pay the price. Let go all that is in the way. If it is something that has been hid away for years, or the desire for that evil is in your hearts, you must out with it before the Lord; and when you come to do that you will get the blessing. God loves you. He longs to fill your soul, to baptise with His power. These are the people He is looking for. His eyes run to and fro in the earth to show Himself strong in behalf of those whose hearts are perfect towards Him, who say—"Oh! Lord, character, position, business, family husband, wife, or children, or life itself, whatever it may be, I sacrifice it to Thee." May God bless you all. Amen.—*War Cry.*

CULTURE FOR STRENGTH.

Doctor Morcelli, Professor of psychological medicine in the Royal University of Turin and probably the best authority at the present day on the subject of suicide, is inclined to positivism in his views of social progress; he looks upon human conduct as the resultant of organic forces and the operation of our lower functions—a thing to be dealt with mathematically and economically and physiologically. Suicide is in his view the natural penalty for too much competition in life, the outcome of a too fierce struggle between man and man, between man's better and worse nature, between intellect and passion, between ambition and perversity. And yet when he comes to the consideration of remedies his ultimate conclusion is the same as that of the moralists, whom he affects to contemn, namely, *moral education.*

Dr. Morcelli's words on this subject are so impressive and valuable that we transcribe a few passages:

It is certain that man exercises a power over himself which is able to preserve himself from aberration of mind, and this power has a slow and gradual development determined by the education of character. . . . . When we speak of development of character we mean to put into operation the best system of education, the improving of the moral condition of the proletariat classes, the moderation of egotistical tendency, the bridling of passions; misery, intemperance, dissoluteness are powerful causes of weakness and consequently of suicide. If the intellectual and moral wants of man were developed in him to the cost of the lower—the nutritive and sensitive—he would not be long in gaining that amendment to which by continual improvement he has been tending through so many ages.

"Now," says the voice of snap criticism in reply to this call for more development of the moral and intellectual faculties, "how does it happen that suicide and insanity follow in the path of the highest civilization and increase with the growth of intelligence and refinement?" The explanation of this seeming paradox requires that we observe the distinction between culture as an end and culture as a stimulant to ambition, between civilization as an attainment and civilization as a state of perpetual unrest, a struggle for the ever unattainable.

"What is your purpose in coming here?" says the large-hearted Dean of the Cincinnati School of Design to every young woman who applies for admission to the classes. "And," says he, "if I find them dreaming of a future that shall rival Titian's or Michael Angelo's I spare no sensitiveness but at once proceed to dash their dreams with an application of cold common-sense. We know by actual count that ninety-nine in every one hundred aspirants for fame as creative artists are laboring under the delusion that they are endowed with the germs of immortal genius and are therefore doomed to the endurance of internal torment all their days and a culmination of disappointments at the close of life. Nothing can be more detrimental to a student's progress in art work than this dream of ambition and our first duty to her is disenchantment. We know that young people of ordinary aptness can acquire some measure of proficiency in drawing and carving if they are indiustrious, and that proficiency can be turned to account in their lives either as a means of support or as a source of comfort. But we cannot undertake the horrible responsibility of unsetting young people's peace of mind and sowing the seeds of madness by encouraging vain ambition."

Beside this candid and sensible acknowledgement of human limitation place the romantic Beaconsfield's inflammatory declaration of limitless possibility: "I have brought myself by long meditation to the conviction that a human being with a settled purpose *must* accomplish it and that nothing can resist a will that will stake even existence for its fulfilment." Of course Lord Beaconsfield designed that "a settled purpose" should be rationally interpreted just as the Saviour's declaration that faith as a grain of mustard seed shall remove mountains; and with that interpretation as a safeguard the aphorism would be efficacious in stimulating sluggish natures or in concentrating scattered purposes; yet on the whole this romantic doctrine of nothing-impossible-to-the-tireless-will is a cruel infliction upon frail and over-wrought humanity. The best stimulant for sluggish as well as energetic souls is the conciousness of loyalty to present duty, however humble or uninspiring. We grow strong by application to the thing in hand and not by visions of great things to come. Dreams breed poetry; character is developed through action day by day.

Coming back to the original statement that suicide (as well as insanity) follows in the track of the highest civilization, we may say that civilization viewed from one side is a veritable curse to the race of man. It multiplies our necessities and our resources and so far is a benediction; but at the same time it inflates our desires greatly out of proportion to our ability to gratify them and so the struggle that characterized life in the crude state of nature is removed to higher ground and waged with increased fervor and all the accompanying evils of the struggle of the tribe are transferred to the struggle of society. It is not refinement that drives men and women mad, but the greed of refinement. In that condition of society sensitiveness slept; civilization has waked sensitiveness without throttling greed and so the struggle goes on unevenly and our high-wrought natures fall a ready prey to the strong foe. A high state of cultivation demands a simple mode of life, with conquest and ambition and vain-glory and the enfeebling elements of luxury reduced to a minimum. Only strong natures can endure the strain that is thrust upon man in the effort to 'excel' as understood in modern society, and because this effort—this desire—is shared by weak and strong alike, we witness direful results. The world's waste plaoes—its hospitals, its asylums, its cemeteries—are strewn with the debris of "a proud effort foiled." Not culture, but the cultivation of the higher upon the plane of the lower faculties, is responsible for the miseries of refined life.

They used to say that he fine tarts were enervating to moral character, and a remnant of the old prejudice survives to this day. We say on the contrary that in civilized life the pursuit of the fine arts (and we here make no mention of the educating influence of artistic productions) is highly conducive to strong morality. What is it to teach morality? To lay down principles is an important step and to repeat them often, to admonish, to exhort, is a daily duty we must not neglect; but back of principles and teaching is the formation of *habits* of morality and these habits are closely related to habits of industry. Give every boy and girl a purpose for every day and hour—a purpose and employment. When they are older give them larger purposes and fuller occupation. Keep the mind from preying upon itself, which is the worst of all mental misfortunes. Let the soul have plenty of sunshine and fresh air and the bats will not infest it. For this purpose what could be more helpful than the fine arts in the training of children and youth? Let music and *belles lettlers* and the various branches of drawing with their refining and restraining influence gain an entrance to the many households where they have now no part in the family life, and the effect would be marvelous. A girl who has two hours in twenty-four of leisure devotes it day by day to painting. A trivial matter, you say, this putting the image of a rose upon a plaque. Yes, small indeed to the world, but to that one girl it may mean all the difference between having a purpose and not having a purpose for each hour, and so for all her life—all the difference between consuming and being consumed. If she were an Indian, she would find in roaming or in fantastic adornment the gratification which nature craves; if she were an Esquimaux, she might sleep off her surplus

energy; being civilized she must seek in a very limited range for opportunities of doing something—a range that includes baseness, frivolity and whatever field of educating industry has been opened to her. To teach morality is first of all to guard the mind and restrain the hand from evil occupation and to save life from slothfulness.

Eliminate from culture the element of worldly ambition; strip it of pretensions; silence its cant; sanctify it with largeheartedness; then put it upon a nature unpolluted by vicious practices and exalt it by piety, and we shall have a model man, a hopeful civilization. (*N. Chr. Advocate.*)

TELEGRAPHIC NEWS.

Paris, January 26th: The Chamber of Deputies have rejected by 305 votes against 117 the Ministerial Bill for the reform of the Constitution. The Ministry have resigned in consequence of their defeat.

St. Petersburg, 26th: The *Golos* contradicts the statement that the Russian garrison at Askabad has been reinforced for the purpose of advancing in the direction of Merv. The *Novoe Vremya* states that a Russian Engineer has surveyed the country between Askabad and Herat as far as Seraks.

Cairo, 26th: The incident arising from the Anglo-French Collective Note in Egypt is expected to be amicably arranged without further diplomatic correspondence. The dispute between Cherif Pasha and the notables is still unsettled, the latter insisting on their controlling the Budget.

London, 27th: The *Daily News* and the *Standard* publish telegrams to-day from Ireland, stating that an informer has revealed the existence of a widespread and dangerous conspiracy in the counties of Limerick, Cork, and Clare. The diplomatic correspondence which has passed between the United States Government, Chili, and Peru has been published. President Arthur has revoked Secretary Blaine's instructions dictating to Chili and Peru, and has abandoned the proposed Conference that was to have been held in November next year by the South American Republic at Washington to confer on their common interests.

Vienna, 2th: Latest advices state that many Montenegrin subjects and chiefs are joinjng the insurgents.

Paris, 27th: The Bourse is calmer to-day, arrangements having been made for the best attainable settlement under the circumstances.

London, 27th: To-day is the fortnightly settling day, and many heavy failures have taken place on the Stock Exchange.

28th: Earl Granville's despatch regarding the Panama Canal question has been published. In it he upholds the Clayton-Bulwer Treaty.

Washington, 28th: The conditions of peace submitted by Chili to Peru provide the cession by the latter of the city of Tarapaca, the Guano islands of Labos, and a war indemnity of £20,000,000, payable in instalments spread over sixteen years, and in the meanwhile Chili to occupy the port of Arica, and retain its possession if the indemnity is unpaid. In the event of Peru's refusal of these conditions, Chili declines further mediation by the United States Government.

Paris, 29th: The new French Ministry has been formed as follows:—M. de Freycinet, Premier and Foreign Minister.—M. Leon Say, Finance Minister. —M. Jules Ferry. Education Minister.—M. Tirard. Commerce Minister.—General Billot, War Minister, —The other names are comparatively obscure.

Vienna, 29th: Reports are current that a Panslavist propaganda is being circulated in Bosnia.

London, 30th: Forty arrests were made in Ireland on Saturday.

Cairo, 30th: A deputation of Notables had an interview to-day with the President of the Council of Ministers, at which it was proposed that an assembly of Notables and the Ministry should jointly vote the Budget. The other points under dispute have been settled.

Paris, 30th: The Chamber of Deputies to-day passed the Bill for the prolongation of the Treaty of Commerce with England until March 31.—The "Union General de Paris" has suspended payment.

31st: M. de Freycinet has submitted his programme to the Chamber of Deputies. He states that it will be his endeavour to preserve peace at home and abroad, and allow the fullest liberties to the people. Reform in the Constitution will be postponed until the expiry of the present Chamber. A reduction of service with the colours to three years is proposed. With regard to education, the present policy will be continued. The purchase of railways by the State is not intended, neither is the conversion of Rentes. In conclusion, the programme states that every effort will be made to solve the traffic questions.

London, February 1st: Sir Charles Dilke, in a speech addressed to his constituents yesterday, laid stress upon the necessity of maintaining the present control over Egypt.—Referring to the Anglo-French Commercial Treaty, the Right Hon'ble gentleman said he was hopeful that the negociations for its renewal would succeed.—The reversal of the Conservative policy in Afghanistan, he said, has proved a magnificent success.—Died Major General William Maxwell, of the Bengal Artillery.—Major-General Lyers (Byers ?), Bengal Staff Corps.

Cairo, 1st: Ouraby Bey has vetoed any concession being made by the Chamber of Notables with reference to its rules. The fall of the Ministry is expected.

2nd: The Chamber of Notables has formally demanded the dismissal of the Ministry. 7-50 P M. Cherif Pacha has resigned.

Vienna, 1st: The Delegations have voted a war credit of eight million florins.

London, 2nd: An influential meeting was held yesterday at the Mansion House in support of Russian Jews, at which the sum of £15,000 was subscribed towards their relief. Lord Lytton, speaking at a Conservative meeting held at Manchester yesterday, warmly defended the Conservative policy of the Government in India, and said that he believed that the finances of India were in a flourishing condition and essentially sound. His lordship urged the immediate abolition of the differential salt tax, and said it was absurd to say India was unable to afford to abolish the cotton duties. The silence of the present Government respecting the Russian advance in Asia was, his lordship said, very extraordinary.

PASSENGERS SAILED.

Per Str *Manilla*, Feb. 1st, for Genoa:

Mrs Polehampton and two children, Colonel and Mrs Degacher, Mrs Clarke, Miss Dodsworth, Mr T R Wyers, Colonel Osborn, Rev and Mrs Geo Baugh, three children and two infants, Rev and Mrs R S Boulter, Colonel J C Stewart, Mr J A Kruijt, Major W Stainforth, Mrs Bert and two children, Mrs Lewis and two children, Mr and Mrs Dupiner, Mrs F M Boyd and two children, Dr and Mrs W Watson, Mr and Mrs H K Bull, jr, Mrs Lang, two Misses Lang, Master Lang, Mrs Tansen, Dr and Mrs J Cleghorn, Surg Major and Mrs Morice and three infants, Mr H F Whyte, Mrs and Miss Whyte, Sigr and Sigra Valery, Col and Mrs Crozier, Col Newton Barton and one child, Mr C M Ford, Mr and Mrs J S Keay and two infants, Rev Gilbart Vans, Mr Aug Moxhet, and Rev B Hammond.

Per P and O Str *Peshawar*, 2nd:

For London—Mr and Mrs W H Cole and 3 children, Mr Cross, Mrs Wright, Col Thompson, Mr S G Parsons, Rev James and Mrs Thomson, Mr P Carr, Hon Professor J Smith, Rev G C and Mrs Reynell, Mrs Henslowe, infant and ayah, Lieut C W Carfrae, Dr C Monks, Mrs Phelps, child, and infant, Mrs Bodger, and W W D Turner.

For Brindisi—Mr Bliss, Mr H M Studd, Col G W McQueen, and Lt H C Hanbury.

For Venice—Col G P Perkins, and Mr G M Goodall.

For Suez—Mr P De Jersey Grut.

For Malta—Mr and Mrs Manuel, Mr Martin, Mr H Sands, Mr Sapsomas, Mr T W Brookes, Mr C J O'Donnell, Major K A Gepp, Mr A Nimmo, Mr G H Grant, Mr D Bain, Mr G M Currie, and Mr Watson.

PASSENGERS ARRIVED.

Per *City of Baltimore*, 27th from Liverpool:

Miss Hayden, Major and Mrs Rowlandson, Mrs H E P Thomas and two children, Major J A Richmond, Mr F Crawford, Mr and Mrs D Leuport, Miss Spencer, Miss E Everst, Mr W Cooper, Major and Mrs Pendergast, Mrs Wapshire and 2 children, Mrs Ward, and Mr W A Pearson.

Per P and O Str *Hydaspes*, 31st:

From Gravesend—Lieut Col Hardinge, Mr W M Beaston, Mr J Cresswell, Mr E Mayall, Mr Hampton, Mrs Hampton, Mr R H Sharpe, Mr E J Ellis, and Mr R Halgate

From Brindisi—Col C H Clay, Mrs Klenchmcht, Mr Sydney Hartwell, Mr D'O' Micklejohn, Rev and Mrs Newton, Mrs L Willis, Mr H Millet, Mr E Symes, Miss Symes, Dr and Mrs Cobb, Mr Propert, Mr Hart Davies, Mr John Lowe, Mr John Macdonald, and Mr Fotheringham.

From Venice—Major Eden, Mr Weideman, Mr and Mrs Wright, Mr W Ogden, Mr J D Osborne, and Mr W Leistig.

From Suez—Mr H B Rogers, Dr Myers, Mr Von der Luke, and Mr J Bienewisli.

From Gibraltar—Mr J Sodro Monzo.

From Marseilles—Mr A G Moriarty.

Domestic Occurrence.

DEATHS.

STOTHERT—at Clapham, London, on the 8th January, James Stothert eldest son of the late William Stothert Esq., of Cargen, Dumfries.

THORNTON—January 27th, Bombay, Charlotte Sarah, the beloved wife of Mr W G Thornton, Telegraph Master, Government Telegraph Department, Deolalee.

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Subscriptions received from 28th January to 4th February 1882.

G. J. Catley, 31st March 1882, Rs. 1-8; Evan. Missionaries Bettagiri, 31st December 1882, Rs. 7-10; A. Witts, 7th January 1882, Rs. 15-4; A. C. Davis, 31st December 1882, Rs. 7-10; Fred. Otto, 16th December 1882, Rs. 7-10; Joseph Fido, 14th January 1882, Rs. 10; J. Hanson, 8th January 1883, Rs. 7-10; Rev. John Sloan, Rs. 18; T. Baily, 31st December 1882, Rs. 7-8; Captain E. H. Ensor, 31st December 1882, Rs. 6.

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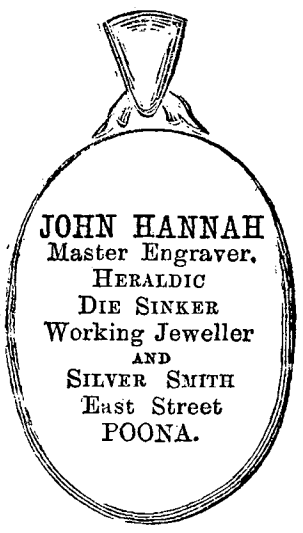

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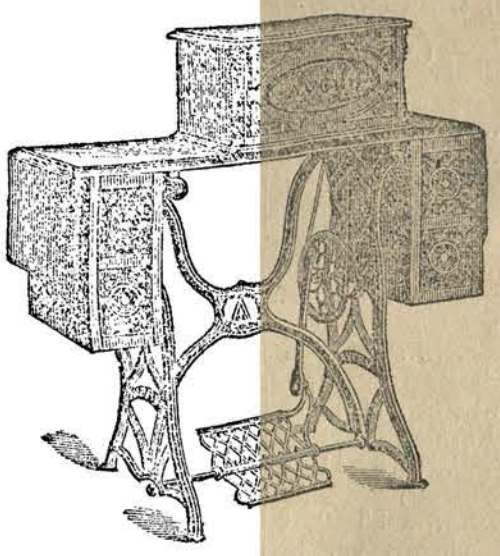

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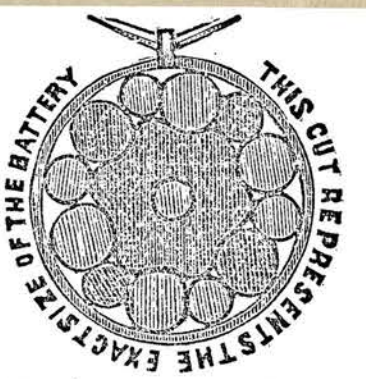

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